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"Western Women in Eastern Lands"

Third Study Topic---"The Women Behind the Work."

Authority and Purpose of Women's Work for Non-Christian Women.

BY ANNA A. MILLIGAN, PITTSBURG, PA.

IN this Jubilee year when thousands of women are recounting what has been done by women in fifty splendid years of service, does some one ask "By what authority doest thou these things, and who gave thee this authority?"

When Christ said, "All things whatsoever ye would that men should do to you, do ye even so to them," he gave us Christian women authority to work for non-Christian women—authority that impels us to service. Then when he added "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," he called out all the spontaneous, joyous love that has ever characterized woman's love for the Master, all the sweet motherly love of woman which has ever gone out to helpless little children, and all the sympathetic love that fills a woman's heart for a suffering sister, wronged and oppressed, the victim of false systems or false creeds.

What has been our purpose in this great enterprise which has enlisted so many Christian women of all denominations? Not fame nor honor, not power nor authority, not place nor position; no, simply to feed the hungry, to clothe the naked, to visit the sick and the imprisoned—to right the wrongs—the awful wrongs against the weak ones whom Christ loves. In order to express our gratitude to Him for all He has done for us, we have responded to His call to help our sisters in non-Christian lands. Oh, what a need is theirs!

They cry to us out of the starving hunger of their lives with the hope nearly crushed out of them under the heel of Islam. That Arabic Koran, whose first chapter is repeated by our subjects in the Philippines, before dawn paints the sky red and the refrain is taken up in Pekin and repeated across the whole of China, which is borne over the Himalayas and through the valleys of India, which is used by the muezzins to call the faithful to prayers in Western Asia, which is again sounded forth at the waters of the Nile and across the Sudan, until at last it is heard at the peep of day in the mosques of Morocco, and lost in the waves of the Atlantic,—that Arabic Koran blights as a fierce blast the joy and happiness of the women of all our foreign fields. Our fields are all Moslem fields. Ninety-eight per cent of the population in lower Egypt and eighty-eight per cent in upper Egypt are Moslems. In the Sudan, we will soon have no heathen problem. It is now or never. It is Islam or Christ. In the Punjab in India, more than 12,000,000 are Moslem. Of these ninety-six per cent are illiterate—what a challenge this fact presents to the United Presbyterian young women teachers for Christian day schools! There is almost as great a challenge presented by Egypt, where eighty-eight per cent are illiterate. In the Sudan, the educational work is but begun.

In medical work for women, Dr. Anna Watson says that ninety per cent of the cases treated in our Tanta Hospital are Moslem women, who are absolutely untouched by any other missionary agency. Oh, what a cry comes to our ears out of the unrelieved darkness which reigns in their lives of degradation and oppression! The victim of abuse, with no right to stand before the law to plead her case—no wonder she tries to drown her misery in narcotics and stimulants. The victim of ignorance—no wonder she lives in constant fear of the unseen powers of evil, death and the hereafter. The words of the prophet of her husband's God have made her shudder, and give her no hope, for he claimed to have seen hell in a vision and it was filled with women. Even her life is beggared with no love in it, with no real home, consumed as she is by jealousy which is inseparable from polygamy, living in constant dread of divorce which is possible for anything,—a quarrel, sickness, infirmity, poverty or worse. She is a victim of the impurity which has steeped the Moslem men in their lives and hearts from Mohammed down to the lowest subject who repeats a prayer at every mention of the prophet's name. Marriage is a kind of slavery and every Molsem may have four legal wives and as many concubines or slave girls as he can support. Wife-beating is allowed by the Koran and method and limitations are explained by the laws of religion. Their lot is one of contempt and woe. How their needs appeal to us women to go to them and tell them that our Christ pities them with such pity as they have never known; that He would comfort them with such comfort as they have never felt; that He knows their condition and remembers their wrongs; that he sees into their hungering hearts and can satisfy their longings!

He can satisfy the longings of those other sisters in India, not Moslem but Hindus, living lives of slavery as every woman lives in every land where Christ is unknown; slaves to fathers, brothers, husbands, sons, and unworthy of any respect until they become the mothers of sons. "Their birth is unwelcome, their physical life is outraged, their intellectual life is stunted, and their spiritual life is denied existence." Only by being married at the age of *six* can they escape being a curse to themselves and all their family. Child marriage and child widow-hood heap upon their millions of victims untold agonies and sufferings. So degrading, so debasing is their religion that unmentionable crimes are committed in its name. Even Kipling goes on record as saying: "What's the matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions all more or less due to the unnatural treatment of women." The cry of the victims of temple prostitution and the hopless pleadings of the little widows, who have been turned adrift to become the prey of bad men, everywhere ring in our ears and will not down. It awakens in us every spark of pity, every atom of love, and we long for the days of chivalry again, when brave knights would ride forth to rescue helpless womanhood—not in the name of chivalry alone, but in the name of Christ who died to set them free.

What wonderful little sisters are these! Here are locked-up possibilities for good —the possibility of India's conversion lies hidden in their valiant little hearts. If India, why not the Orient? If Egypt, why not Africa? "These are real living women, living today unmet by Christ." "Our missionaries tell us they have will-power and back bone. *They* have not been indulged from babyhood. Their school of suffering has not been in vain." "In the beautiful balance of God's justice, all that man has taken from them in outward rights, has been more than made up in the qualities of endurance and sacrifice that stand, fire-tried, in their character." We will reach the nations through the women. We will lift the nations up to the Christian level by uplifting the women to that level. Win the women for Christ, and India, Egypt, and the Sudan are Christ's. Lose them, and the false prophet with his false system will still hold sway in those lands so long cursed and degraded and barren and bare. The fields are not dead, they are only dry. When the showers of the Spirit come upon them, then will the glorious harvest be gathered in. It has been our purpose to do our whole part that the whole gospel may be given to the whole world. We are grateful that we have been permitted to accomplish so much, and humble that we have done no more.

We rejoice that he has given us so large a part in his great work, and sorrow that we have done that part so imperfectly. We realize that we have come to see a time when the work crowds the workers until they are almost overwhelmed. The moment for our utmost service is *Now.* Postponement spells peril. This is the time of times. The Kingdom is waging a world-wide conflict, and our posts must be held, our part of the line sustained—we falter, we waver, we fall back at our peril.

It is our purpose to make our service measure up to Carey's, who only cobbled shoes to pay expenses; our prayers, not merely a pleasant exercise, a holy relief for our feelings, but a wrestling with the Master, an agonizing, even as he was in agony as he prayed; and our gifts such as shall not shame us in view of what the Jews gave under law and other non-Christians give under fear, but in view of the ransom paid for us.

The strategic position is in the lives of those already allied with the enterprise—*in ourselves.* The perplexing element to-day is not the magnitude of the work nor the scarcity of workers; it is not the strength of the enemy and the weakness of our forces; it is not even that the ranks are thinning, physical and mental strength collapsing under the strain; it is not that at our present rate of progress it would require more than 200 years to reach only those now living—none of these things can compare in formidableness with the apathy of Christians within the church. This evil has wrapped itself about us in the past, but at Christ's word it is our purpose to stir ourselves from such bondage forever.

"Rigid I lie in the winding sheet
Which my own hands did weave;
And my narrow cell is myself, *myself,*
Whose walls I may not cleave.
And yet in the dawn of the early morn
A clear voice seems to say,
'I am the Lord of the final word,
And ye may not say me nay;
Unbind your hands, that your brother's need
May henceforth find them free.
Unbind your feet from their winding sheet—
Henceforth they walk with me.
And lo, I hear, I am blind no more,
I am no longer dumb.
Out from the doom of a self-wrought tomb
Pulsate with life, I come."

Some Pioneer Missionaries of Our Own Denomination.

BY MRS. W. H. VINCENT, ALLEGHENY, PA.

Mrs. Margaret Beveridge Reid.

When in 1843 Rev. David Gordon and his wife were sent as missionaries to Trinidad, they were accompanied by their foster daughter, Miss Margaret Beveridge, who was then but eighteen years of age. She had been prepared for the work by entering the classes with the young men who were preparing for the ministry by studying Greek, Latin and Hebrew, with Mr. Gordon. She is said to have excelled them in the work. To this training is no doubt due the fact that in later life she was able to locate any passage of scripture mentioned. During the rainy season of the next year Mr. Gordon fell a prey to yellow fever. It was a dark night and the nearest house was two miles distant; but it was imperative that medical aid be secured at once, so Miss Beveridge ran the two miles over a lonely road to get a man to go for the doctor. He was too late to give help to the dying man, and on December 20, 1844 those two bereaved women laid Mr. Gordon to rest in that foreign land. Both Mrs. Gordon and Miss Beveridge had severe attacks of the fever, and Mr. George Kerr, who with his wife had gone to the aid of the mission, being removed by death in a few months, and his wife also being very sick, the three women returned home. Later the mission was given over to the care of the Canadian Presbyterian church, in 1867.

Miss Beveridge afterwards married Wm Reid, an elder of the West Hebron congregation, her missionary spirit finding vent in organizing a Sabbath School, and clothing the needy that they might attend it.

She was a leader in the work of the Women's Missionary Society, and the last money she gave while on earth was to help build a mission church. She was praised on the mission field for her faithfulness and her ability as an instructor, while her home was a "resting place" for old and young. Her death occurred March 26, 1882.

Mrs. Amanda Beggs Nevin.

In 1860 Mrs. Amanda Beggs Nevin with her husband, Rev. J. C. Nevin gave her sweet spirit-filled life to mission work in China, and after seven years of loving consecrated service there went to her reward. In 1878 this mission was given over to the Rhenish Missionary Society. The same year the Syrian mission was transferred to the care of the Presbyterian church of Ireland and our church decided to concentrate its foreign mission efforts to the two fields in India and Egypt.

Mrs. Sarah Dales Lansing.

Mrs. Sarah Dales Lansing was born July 30, 1820 near Moscow, N. Y. Her district and select school advantages were supplemented by wide and careful reading, and by her habit of writing fully of the books she read. Thus she was early in training for her life work. The marked religious spirit which characterized her life was developed very early. When only eight her questions and thoughts were often of the heathen. When she was ten she was much stirred by an address by a returned missionary and that evening said if God would open up the way she would devote her life to that work. This purpose was strengthened by reading the lives of Mrs. Judson and Harriet Newell. Her natural modesty led her to give herself to the mission work of the Associate Reformed church, then located at Damascus, Syria, without appointment, lest she should find herself unfitted, or unable for the work, and so would be an expense to the church. On Sept. 30 1854 she sailed from Philadelphia, up the Mediterranean Sea, and landing at Beirut, Syria, proceeded on horse back

MRS. MARGARET BEVERIDGE REID.

MRS. SARAH DALES LANSING.

over the Lebanon mountains to Damascus. At that time scarcely an unmarried women had gone from this country to the heathen world.

On Miss Dale's arrival in Damascus she found that not one woman of the 200,000 inhabitants of the city could read, and that outside of the mission schools no effort was being made to teach them.

She threw herself heart and soul into the work, after two years being formally appointed a missionary, and during the six years she remained there she was permitted to see good schools opened, and the work of educating the women successfully carried on. In 1860 the work was interrupted by the terrible Druse's outbreak and she was forced with others to flee for her life. Finding refuge in Egypt, she at once engaged in work in the Girls' School in Alexandria and later in Cairo. Miss Dales was also very active in visiting the women in their homes, reading to them, praying with them and laboring to bring them to Christ.

When Miss Dales first came to Egypt she was impressed with the need of some place of rest by the sea shore, for the missionaries during the hot season. Such a place was found at Ramleh, and when home on a furlough she was successful in gathering a large part of the necessary funds to secure the place and erect suitable buildings.

Not only was Miss Dales a power for good on the missionary field, but she took up her pen to write for the home press, letters depicting the awful need both in Syria and Egypt, that were calculated to arouse the church at home to a more active interest in Foreign Missions.

Prominent missionaries in both India and Egypt testify that it was her burning words in those wonderful letters that gave them the first and strongest impulse towards mission work. One of our India missionaries says, "If all the good that has resulted from the life, letters and work of this one consecrated woman could be gathered up, what a volume we would have!"

Miss Dales' labors among the girls of both Syria and Egypt were greatly blessed. A very marked case was that of Bamba Muller, who came under her care and instruction, and developed such a lovely Christian character that prosperity and even splendor in later life, when she became the wife of the Maharajah Dhuleep Singh, could not spoil her.

In 1866 Miss Dales was united in marriage with Rev. G. Lansing D. D., and continued with ever increasing interest in the work, and devotion to it until her death, November 26th, 1889. She never neglected an opportunity to speak for Christ in the home land or in Egypt. No wonder that when she passed away all classes and conditions of people, Christians, Jews, Moslems, Copts, came together to mourn her loss, and to do her honor.

Miss Elizabeth Gordon.

When on September 28th, 1854, Rev. Andrew Gordon and his wife and baby set sail for India to open up mission work for our church in that far-away land, they were accompanied by Mr. Gordon's sister, Elizabeth, who was their faithful companion and helper in all the long years of their service in that land. She shared with them the long sea voyage of six months, the days of anxious waiting for the remittance from the home church, which was not only to provide them with the necessities of life, but was to enable them to erect the mission building at Sialkote.

She shared with them the fearful night ride of seventy miles when they were fleeing for their lives, during the Sepoy Mutiny, and their joy on their return to find among all the ruins of that dreadful time, that the mission house and their belongings were standing as they had been left six weeks before.

Miss Gordon's work was specially among the children in the Orphanage, and later in the Girls' Boarding School. The Orphanage started with one child.

ELIZABETH GORDON.

Soon there were 27 children receiving Christian care and training. But the work was interfered with by persons invading the premises and claiming to be near relatives of the children, and carried them away. Others were gathered in, the results of the instruction and training, on the lives of the children, being most blessed. Miss Gordon herself said that the first little girl in the Orphanage, Piquari Harper, was the best little girl she ever knew. Miss Gordon's aim for the Orphanage was not only to educate, and train in domestic science, but in every way to prepare the girls to be good Christian wives, qualified to help their hard-working husbands. That her ideals were realized in many of those under her care and training is evidenced when we read of those who have been helpmeets indeed to India's native pastors and teachers.

Miss Gordon's hard work in the Orphanage and the school for heathen girls told seriously on her health. Her watching over the sick at night, and teaching regularly by day in a very unsuitable room finally resulted in serious sickness. But God spared her life, and later the work of the schools was turned over to Miss Elizabeth McCahon, who had become an efficient member of the mission force and Miss Gordon devoted herself more excluisvely to Zenana visitation.

Thus for forty-five years, from 1855 to 1900, when she retired from active service on the mission field, Miss Elizabeth Gordon was an important factor in the development of our mission work in India.

Whether in the Orphanage, the Girls' School or the Zenana work all testify to her faithfulness, and many in India thank God for sending them such a teacher. She yet lives at an advanced age, with a niece, at Pattersonville, N. Y.

Mrs. Thomas McCague.

A pioneer missionary in Egypt was Mrs. Henrietta Lowes McCague, who with her husband, Rev. Thomas McCague, went to the work Sept. 30, 1854, Mr. McCague having chosen to go to this untried field rather than to Syria. Mrs. McCague's father had been a firm believer in missions and missionary literature was in his home and had been read by his children. When Henrietta learned that her intended husband had received the appointment to this work she looked for-

MRS. THOMAS McCAGUE

ward cheerfully and hopefully to engaging in work for the Master in a foreign land, and soon sailed away to what was then considered the ends of the earth, expecting to spend their lives among a non-Christian people. On November tenth they reached Alexandria, and after a few days' rest, pressed on to Cairo, their objective point. Mrs. McCague wrote home of their feelings, when they reached their destination that November day, thus: "The utter loneliness and helplessness of these two inexperienced young persons in a strange land and among a people of unknown tongue and false religion can scarcely be imagined, but we feel that He who said 'Go into all the world and preach the Gospel,' was present to uphold, direct and provide."

Mrs. McCague's work was among the girls, longing to train some native teachers, for in all Cairo she found not one woman who could read. Their first summer in Egypt they saw the dreadful scourge, cholera, which during one month claimed 10,000 victims in Cairo alone. Of this dreadful time Mrs. McCague wrote home: "A thousand have fallen at our side, and ten thousand at our right hand, but no evil has befallen us nor plague come near our dwelling."

But in the wake of the cholera came the rebellion in Upper Egypt, which threatened the existing government, and there was little to encourage the hearts of those early workers that year. Two of their children sickened and died in Egypt, and are buried in the English cemetery.

In 1861 failing health and threatened blindness caused Rev. and Mrs. McCague to return to America. Though they came back in the confident expectation of returning to the work, they were never permitted to do so. But persons of their spirit would be missionaries anywhere, and since their broken health and injured eyesight would not allow them to return to Egypt they engaged in mission work in the western part of our own land. A little three-room house was rented for a dwelling in Omaha, Neb., and two rooms were soon filled to overflowing with the children Mrs. McCague had gathered for a Sabbath school. On Jan. 11, 1868, the first church of Omaha was organized with eight charter members, three men and five women. That these early missionaries laid the foundations well, let the several churches in Omaha today bear testimony.

After Mrs. McCague's death a sentence written across a tablet was found among her papers which seemed to supply the key note of her life. It was this. "*The secret of happiness is constant activity for the good of others.*"

Her life seemed the embodiment of this sentiment, and those who knew her best testify what a beautiful happy Christian she was as she did the Lord's work either in Egypt or in America. She was called from service to her reward March 24th, 1902.

Miss Martha J. McKown.

Miss Martha J. McKown, was born March 24, 1834, at Elizabeth, Pa.; was a teacher in the Sabbath School at fourteen and in the public school at sixteen. She united with the church at New Concord, Ohio, when she was seventeen, and was graduated from Monmouth College in 1859. October sixth, 1860, she went to Egypt, where she continued in the work until failing eye sight necessitated her giving over to others the work she loved so well. She returned home in the Spring of 1894. In June 1895 she entered the Home for the Aged People at Wilkinsburgh, and on Jan. 30, 1897, she passed to her reward. Perhaps Miss McKown's best monument is the Pressly Memorial Institute at Assiut.

When she with Dr. and Mrs. Hogg came to Assiut February 21, 1865, they opened a school for boys and girls. There were six boys and two girls that came.

There were great discouragements in the work of training the girls, but Miss McKown's untiring zeal and firm resolution never allowed her to falter. After ten years of varying success Miss McKown opened the Girls' Boarding School with eleven pupils,but the time for in-

MISS MARTHA J. McKOWN.

gathering seemed to have come, and the building had to be enlarged several times

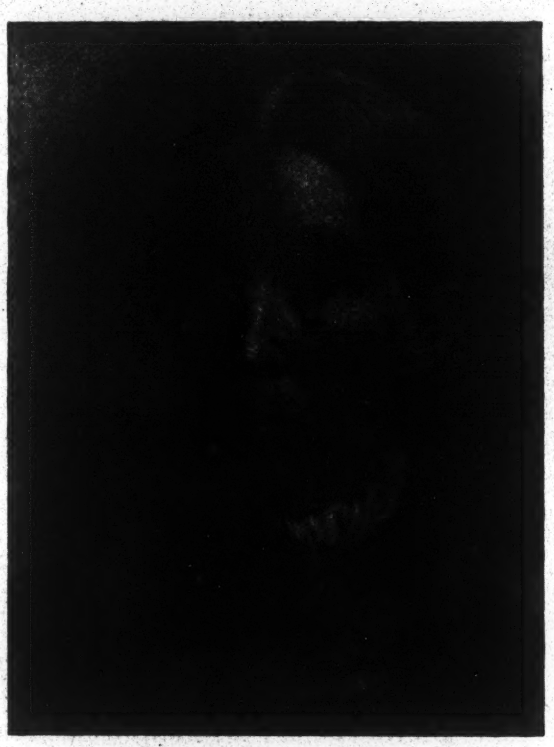
When on a visit home she succeeded in interesting Mr. Pressly, of Monmouth, in the need for female education in the Nile Valley. He gave her a donation of $5,000 towards the present building and $5,000 as an endowment for carrying on the work. Thus it is mostly due to her tact, influence and energy that "Pressly Memorial Institute" to-day throws open its doors for the education of thousands of Egyptian girls.

Before the walls of the building were finished she felt her eye-sight rapidly failing, and she almost watched the laying of every brick, so anxious was she to have the outline in her mind before *darkness* would overtake her. She saw the walls finished, and then after days and nights of prayerful consideration, she gave into other hands the work she loved so well, and turned homeward to wait God's summons to her heavenly home.

Miss McKown had a strong clear mind and a great deal of executive ability. If necessary she could have planned for the whole mission and on most subjects her plans were worthy of careful consideration. She was a woman of prayer. Like the Master she spent whole nights in prayer, seeking a blessing on the plans for the school, and on the girls in the school. She did much for the girls and women of Upper Egypt, and is held in loving remembrance by the natives who knew her, as well as those privileged to work with her. Though shut out from the natural light, one who knew her during the last two years of her life says of her, "There was sunshine enough in her heart and life to radiate and inspire others to yield to its potent power." Though deeply afflicted she was never in the shadow.

Mrs. Mary Black Barr.

Among our early missionaries, loving mention should be made of Mrs. Mary Black Barr, who with her husband, Rev. J. S. Barr, D. D., went to India, November 14, 1861, being sped on their way by kind-hearted Dr. Alexander Blaikie, who with members of his congregation accompanied them to the ship as she lay at anchor in Boston Harbor, and with prayer and best wishes sent them forth.



MRS. MARY B. BARR,

The little sailing vessel with a strong wind could make eight miles an hour, but being often delayed by contrary winds the weary journey around the Cape of Good Hope and up to Calcutta, occupied 125 days. Fourteen hundred miles still stretched between them and Sialkot, where seven years before Dr. Andrew Gordon had established our mission in the Punjab

Conditions were somewhat better than when those first missionaries were drawn by Coolies the long distance, for now two hundred miles of the distance was spanned by a railroad. The remaining journey was made in a sort of rude stage coach, while the last seventy miles they were carried by Coolies. Wearisome as all this was, it was some relief from the *five months* of constant rolling and tossing in the little ship, on which there was only one other woman, a Miss Marsden, who was going from the Baptist church to Burmah. Arriving at her field of labor Mrs. Barr found warm loving advice and womanly sympathy in Miss Elizabeth Gordon, as she entered on her duties in the new world. Mrs. Barr never failed to pass on this blessing to others; in after years she became the loving "Punjabi Ma" to all the new women missionaries who came to lay their homesick hearts against her strong, loving one and by her wise counsels and brave, cheerful words they were strengthened for service.

Mrs. Barr was surely one chosen of God for the work, and she gave in full measure her life service to the Lord for India. Interested in the Orphanage, the Boys' School, and making room in her great heart for all the native Christians whose best interests for this life and the life to come were her constant thought.

When past fifty years of age she learned the Persian character that she might teach the gospels and the catechism to the village women and children in their own dialect.

Her deep sympathy brought her very near the hearts of the poor women of India. A bereaved one once exclaimed "The '*Mam Sahiba*' truly loves us; she wept for my baby as for her own."

She was never happier than when leading the singing in the Boys' School. She loved the Psalms and with her beautiful soprano voice was a capable leader.

One who labored with her says of her: "Hers was a hand to tenderly care for the sick, a heart to deeply sympathize, a will staunch enough to plainly rebuke evil doing, and a nature generous enough to rejoice in the good that came to one and all." Her life was spent in saving others, at what cost to herself only God knew, for she never murmured. After more than forty years of service for the Master in India her health failed, and as Dr. Maria White, after a careful examination pronounced her malady one that must terminate fatally, immediate preparations were made to bring her home to America. But the doctor advising them that in her feeble state she was not able for the long sea voyage, she was removed to Sialkote for treatment before undertaking the journey. Here in the home which had been hers when she first came to India and in the very room made sacred to her by the recollections of the infancy of her children, the end came, for it pleased God to take her to her heavenly home, May first, 1905.

Her life was complete—her children rise up to call her blessed. She was loved and honored by all her fellow workers. The Indian Christians could not say enough to express all she had been to them, and it seemed fitting that in death she should lie in India, for whose needy people she had given her life.

Mrs. Lydia Mossman Martin.

On Oct. 27, 1866, Rev. and Mrs. Samuel Martin sailed for India to reinforce the few laborers there, being twice almost shipwrecked off the coast of Ireland and each time detained for necessary repairs on the ship. They finally landed in Calcutta May 3, 1867. It had been their desire to go by the preferred route by way of Egypt and the Red sea, because of the great saving of time, but this route was more expensive than the old one around the Cape of Good Hope, and they could not avail themselves of it without paying the extra expense from their own purses. There was also very little travel between Great Britian and India by the old route at that time, so finally they embarked on a freight vessel which had no acommodations for passengers, and Mrs. Martin was the only woman on board during the *six month's* voyage.

The captain of the vessel was a strict economist and the only bread he provided for his two passengers was a store of biscuits which proved to be alive with worms. At Mrs. Martin's urgent request he substituted some of the sailors' biscuits which he doled out one by one for her benefit. On such a diet as this Mrs. Martin became weaker and weaker, until during the latter part of the journey she was unable to sit up.

An incident occurred after her arrival at Gujranwala which showed that she had counted the cost and meant to work in the Master's vineyard. She offered to help with some part of the work, the answer given was, "If it would not be too much trouble to you," she quickly replied, "I did not come to India to have an easy time." Surely she followed closely in the Master's footsteps, going about constantly doing good, forgetful of self, renouncing her own comfort, and thinking constantly of India's poor women and children, and planning what could be done to help them.

She was a tower of strength to the other workers. When they were in perplexity some one would say, "Ask Mrs. Martin," and the advice sought was wisely and willingly given.

While constantly doing so much for others she did not neglect her own household. Well may her children rise up to call her blessed. She was mother and teacher both, and what she did for them was well done.

Being taken sick out in the district after a day and evening spent teaching inquirers, nine of whom to her great joy received the rite of baptism, she was stricken with pneumonia and after a short illness quietly passed away Dec. third 1886, to be forever with the Lord.

She is represented in India by three of her daughters, Misses Mary, Josephine and Jane, who are carrying forward the work their mother's hands laid down a quarter of a century ago.

(Rev. Samuel Martin, D. D., died Dec. 24, 1910.)

Mrs. Henrietta Lee Harvey.

At the close of the year 1865, a year full of hard work, trial and bereavement on the Egyptian mission field, Rev. and Mrs. Wm. Harvey came to reinforce the weary workers. In January following, they proceeded to the Faiyum to open

MRS. HENRIETTA LEE HARVEY.

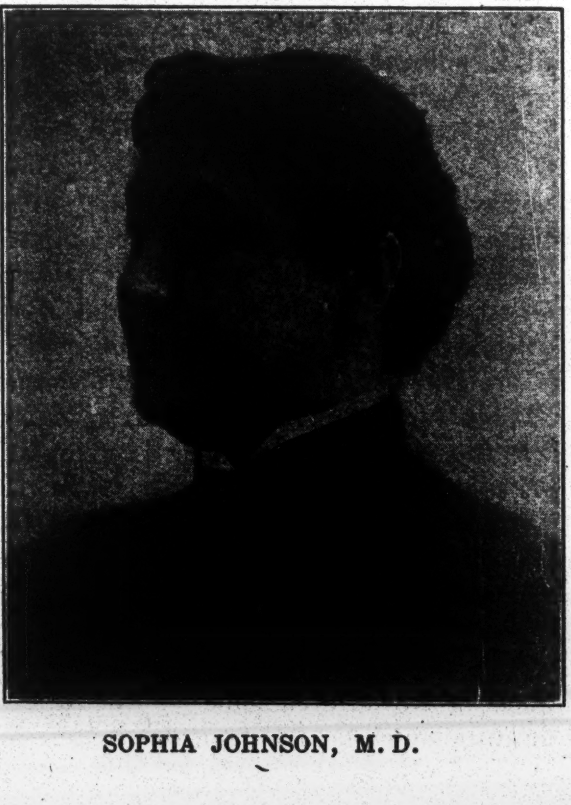
work there. The only home they could secure there was such that it was said to require no little grace to live in such a house. But expense must be considered, for these were the times following the Civil war when the home church had little to send to the work, and remittances were so slow as to severely try the souls of the faithful workers. At one time Dr. Hogg confessed to Mr. Lansing that he had nothing with which to get dinner. Mr. Lansing had a dollar which he gave him, saying, "The Lord will send more in due time." In answer to their faith that very afternoon a letter came containing a small remittance.

In 1870 Mrs. Harvey opened a school for girls in Senoris. Prayer meetings were held every night, a Sabbath School and church services were maintained, also a prayer meeting for women, and as a result adults were received to membership on profession of their faith the first year of this work. A congregation was organized in this place March 1873, and a building was dedicated for divine worship May 28, 1875.

Near the little church is the grave of Dr. and Mrs. Harvey's little daughter, who had died only a few days before. So faithfully did Dr. and Mrs Harvey sow the good seed through out the Faiyum and up and down the Nile, as they made the journeys on the *Ibis*, that in many places the natives spoke of the Christian religion as "The Harvey religion." Dr. Harvey passed to his reward Nov. 20, 1908, but Mrs. Harvey still continues an interesting figure in our mission in Egypt, after nearly half a century of service. Her heart's desire is to die in the harness and to be buried among the people for whom she has given her life.

Sophia Johnson, M. D.

A pioneer among our women medical missionaries is Dr. Sophia Johnson, a native of India, who was educated at the Boarding school of the American Presbyterian Mission in Dehra. At the age of sixteen she heard a missionary sermon which so appealed to her, that she then decided to give her life to medical mission work among the women of India. Nine years later she entered on her life work, as she herself says, "With the Bible in one hand and a basket of medicine in



SOPHIA JOHNSON, M. D.

the other, determined that the women of the Gurdaspur district should know something about the loving Saviour."

She herself gathered a considerable portion of the funds for building the Mission church in Gurdaspur, at her own expense visiting the principal cities of the Punjab for this purpose.

Becoming associated with Miss Euphemia Gordon, daughter of Dr. Andrew Gordon, founder of our India mission, they opened a small hospital for women and children which is held in grateful recollection by the people of that district, though it has been closed more than twenty-five years. Realizing that their knowledge of medicine was very limited they came to America and entered the Women's Medical College of Pennsylvania. Mrs. Johnson would be chargeable to no one for assistance, but worked her way. Part of the time she was janitor of the Medical College. She was the most successful canvasser for "Our India Mission." She traveled extensively throughout our church, lecturing and making friends for herself, and for our mission in India, wherever she went.

Returning to India she built the Good Samaritan Hospital for women and children at Jhelum, which was opened in 1896. She was eminently successful in her profession, but she always kept the evangelistic side of her medical mission work prominent. She conducted the Morning Bible class daily in the Hospital and it was well done.

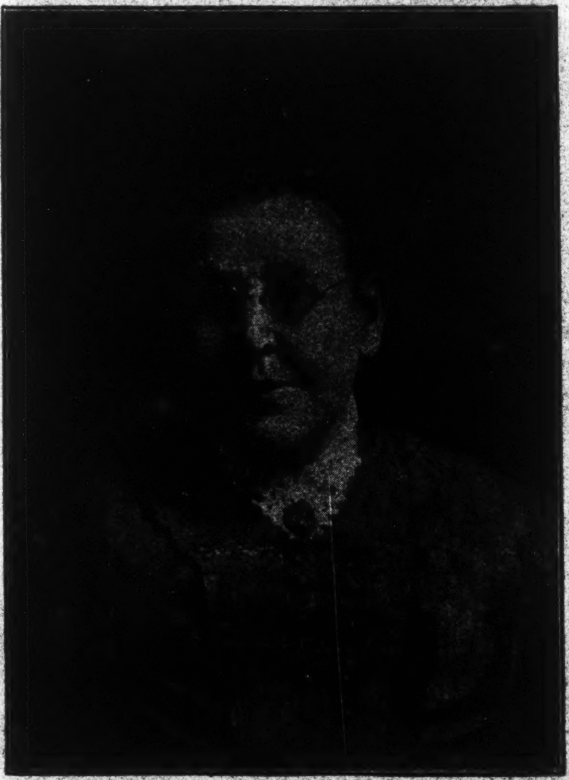
She commanded the respect of the rich and great and received assistance and cooperation from them in her mission, but it was in her work among the poor that her delight shone most brightly. Like the Master she gave unstinted service where she expected nothing in return. She was a self-made woman, and not spoiled in the making. A woman of large heart, of warm sympathy, of great service, and we can understand something of the great loss it was to our mission when on April 9, 1902, she who had so longed for a little time for rest, was called to lay down her work, and be forever with her Lord.

Maria White, M. D.

In 1886 Dr. Maria White went to India to give her life to cure the bodies and souls of India's women and children.

In all the years since she has been an angel of healing to these needy people, and only the opening of God's record will show the suffering she has relieved and the wandering and sinning she has reclaimed and brought back to the Savior she loves and serves so trustfully.

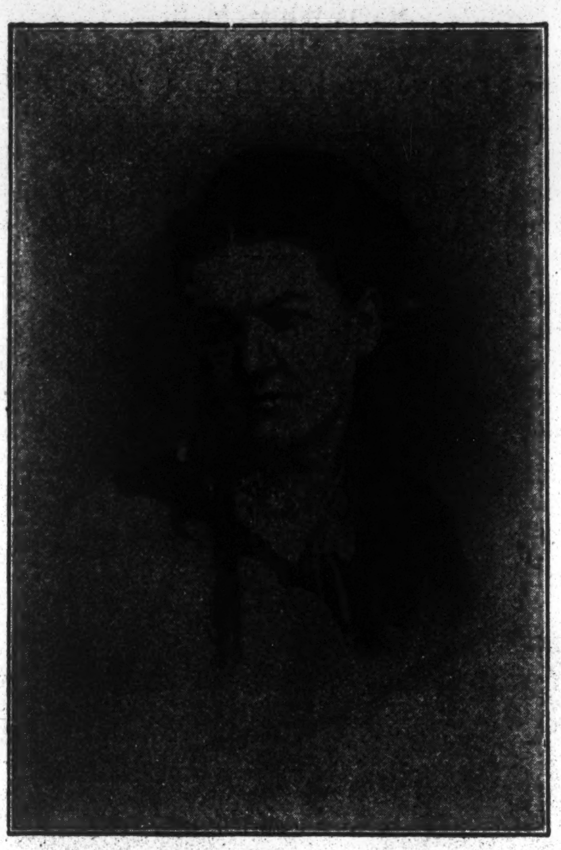
Those who have heard her tell of her work have realized how close she lives to the Great Physician, and with what child-like faith she goes to Him with all her cares, and that all her sufficiency is of Him.



MARIA WHITE, M. D.

We are tempted to linger over the memories of the heroic lives of these, our pioneer missionaries, but what shall we say more, for time and space would fail to tell of Miss Mary Campbell, who went to India in 1884, as did Miss Elizabeth McCahon and the Miss Wilson sisters, in 1875 and Miss Rosa McCullough in 1879.

Of Mrs. Belle McDowell Patterson,



MRS. BELLE MCDOWELL PATTERSON.
who went to Syria in 1872, and who afterwards did such efficient service as associate editor of the Women's Missionary Magazine.

Of Miss Emma Dean Anderson, who since 1881 has been working so faithfully and self-sacrificingly for India's children.

Of Ella O. Kyle, whose very name has stood for the education of the girls of Cairo since 1883. No other woman has done more for the girls of Egypt, and workers associate Miss Kyle with the wonderful transformation in the lives and homes of Egypt.

Of Miss Anna Y. Thompson, whose work for the women of Egypt has been blessed since 1871.

Did time permit it would be a pleasure to note the work of all that long list of noble men and women, who in all the years since the beginning in 1843, have not counted their lives dear unto themselves, but have through faith subdued kingdoms for Christ, have wrought righteousness, have seen their prayers answered and God's promises fulfilled.

These all have obtained a good report, and are those of whom the world are not worthy. We can almost hear our Lord say to them, *"Well done good and faithful servants."*

MRS. ADELAIDE McKELVEY
Canton, China, 1868-1870

MRS. A. H. RULE
Egypt, 1872-1873

MISS M. E. WELSH
India, 1869-1872

OTHER EARLY MISSIONARIES IN THE HISTORY OF OUR MISSIONS.

Six Eminent Missionary Women.

By Mrs. John P. White, Manhattan, Kan.

It seems to be making an invidious distinction to choose six eminent missionary women. All are eminent, all are noble, all are self-sacrificing, all are consecrated. For these sketches we select those who represent distinct phases of missionary work in widely separated fields.

Mrs. John Inglis.

No missionary field has ever had more heroic women than the New Hebrides. Privation, sickness, savagery and cruelty, did not deter them from giving their lives to the great service of educating and uplifting the debased women of the South Sea Islands. Of any of these missionaries it might be said, "She hath been a succorer of many." From among them let us choose Mrs. John Inglis, whose life is interwoven with the history of missions in the South Seas. Mrs. Inglis was a Scotch woman of broad education and rare natural ability. Her first work in the early fifties was among the little girls. Not only did she teach them to read, but also to cook and keep house, until in a few years every girl in her immediate field had been thus trained. At the end of eight years one thousand eight hundred people had become Christians and every one was clothed in garments that Mrs. Inglis had helped to make.

Though never a mother herself. Mrs. Inglis instilled new ideas into the minds of the heathen mothers. Baby girls were not welcome on the Islands. Once when a mother had given birth to a third daughter, she cried to the nurse, "Oh kill it! kill it!" Though her request was refused Mrs. Inglis felt that something must be done to create a new feeling toward girl babies. Accordingly she began telling them how much she loved little girls and offered nice dresses to every girl baby brought to her. When the tiny girl was brought she would dress her in her new garment, love and caress her, and talk lovingly to her mother.

She was skilled in medicine and nursing which gave her great influence among the people. She was a general in her own domain. Her wonderful executive abil-

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MISS MAGGIE LOCKHART
Egypt, 1874-1878

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MRS. H. T. McLAUGHLIN
Sudan, 1900-1910

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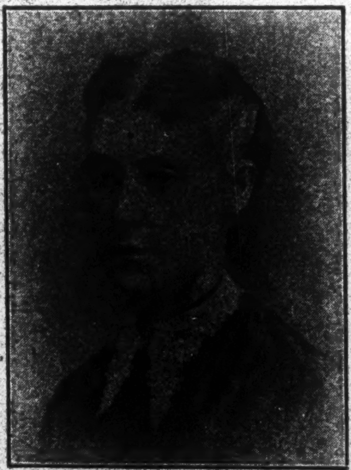

MRS. D. R. JOHNSON
Egypt, 1868-1875

OTHER EARLY MISSIONARIES IN THE HISTORY OF OUR MISSIONS.

ity made it possible for her to carry on a diversity of work impossible for most people. Notwithstanding the work which she accomplished on her own account she did not forget that she was the pledged help-meet to her husband. In his arduous task of preparing a literature for the people, Dr. Inglis had the able assistance of his wife, who was an accurate critic. In twenty-nine years the entire Bible, Pilgrims Progress, a hymnal, a grammar, a dictionary and some other books were translated.

It is interesting to know how the expenses for printing the Aneityunese Bible were met. Mrs. Inglis learned from a woman on a neighboring island how to prepare arrow-root for commerce. She offered to buy all the root the natives would bring, which when prepared was taken to New Zealand and sold. Thus the people, under the leadership of the missionary's wife provided the money for printing their own Bible.

Madame Coillard.

Let us choose Madame Coillard to illustrate the heroic devotion of women in the Dark Continent. She was the daughter of a Scotch minister. When a young woman she went to Paris to teach and there met Franzcois Coillard, who was then a theological student, of the Protestant faith. He went as a missionary to Africa and when he had spent three years in Basuto Land she joined him. On their wedding day Madame Coillard said to him, "Never, never will you find me between you and your duty; wherever you have to go, be it to the end of the world I shall follow you." While she never wavered from this ruling principle of her life she perhaps did not then know how much this would mean.

CHRISTINA McINTOSH COILLARD.

For a time they lived in a nice little home in Basuto Land, where the French Protestants have a strong mission. Just as they were preparing to return to Europe, where they had not been for sixteen years, the Mission appointed the Coillards to explore a new field farther inland. After ten days of thought and prayer they gave up their cherished plan and entered upon the new work.

One unsucessful expedition was made to the land of the Banays. Perils, adventures and suffering were the lot of these brave people. Together they threaded unknown rivers and pierced the dark jungles. Later a mission was started in the region of the Zambezi. Monsieur Coillard said, "The missionary is only a missionary in so far as his wife is one and helps him." After a period of special trial and deprivation he said, "My wife has taken her place as mother and sister of mercy. She is often a providence to us."

Madame Coillard was a good housewife. Not only did she know how to cook, bake bread and make dresses, but she even could make her own soap and candles, which was a necessity in her wild life. Into her own home she took the daughters of the King and instructed them carefully. The king's wives were taught to sew while she told them the Gospel story. Her chief joy was with the children and until the end of her life she instructed them in the ways of righteousness.

MRS. HELEN B. MONTGOMERY,
LEADER OF THE JUBILEE TOUR AND AUTHOR
OF "WESTERN WOMEN IN
EASTERN LANDS."

MRS. MARY CLOKEY PORTER,
THANK-OFFERING SECRETARY OF OUR WOMEN'S
BOARD AND CO-CHAIRMAN OF THE
PITTSBURG JUBILEE MEETING.

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MISSES DALES, McKOWN, HART,
EGYPT,

Miss Dales—Damascus, Syria, 1854, Cairo, Egypt, 1860, died 1892.
Miss McKown—Asyut, Egypt, 1861, retired 1894, died 1897.
Miss Sarah Hart—Cairo, Egypt, 1861-1869.

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MARY REED.
MISSIONARY TO LEPERS IN INDIA.
See Page 287.

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REV. AND MRS. R. A. HILL,
SIALKOT INDIA.
1856-1863.

EARLY MISSIONARIES.

Fidelia Fiske.

The life of Fidelia Fiske has been an inspiration to multitudes. As a student at Mt. Holyoke, under the instruction of that wonderful woman Mary Lyon, she developed into a rare type of Christian womanhood.

A missionary from Persia visited the Seminary and asked for a teacher. Miss Fiske said: "If counted worthy I shall be willing to go." In June 1843 she reached Oroomiah, where she was to do a great work. Miss Fiske desired to start a boarding school. She learned to say "Give me your daughter" but education was not popular then, and few felt the need of teaching the girls. On the day announced for the opening of the school, not a single pupil had been obtained but before the day closed the Nestorian Bishop brought two girls. This was the beginning. Soon the number increased, and the teachers were busy inducting these girls into the mysteries of Western learning. Three hours a day were spent in Bible study. Upon this Word and the power of the Spirit, Miss Fiske and her teachers relied. They waited on God day and night and He sent a blessing. At one time a whole day was spent in fasting and prayer. Before the day closed two girls came weeping, inquiring about salvation. There was no private room where they could go, so they cleared a place among the fuel in the wood-cellar where they poured out their hearts to God. A wonderful revival came. This was only one of many such blessed experiences. When the Seminary had been established nineteen years it had enjoyed twelve such revivals and more than two thirds of the pupils were earnest Christians. This was not alone the fruit of Fidelia Fiske's labors. There were Intercessory Missionaries back in Mt. Holyoke who prayed for the work in Oroomiah. Miss Fiske found that when a religious interest developed in her school that there had been special seasons of prayer at Mt. Holyoke.

When her life work was ended in her forty-eighth year, multitudes mourned her death. Many of her former pupils wrote letters of sympathy to her mother, and one pathetically asked a question which I would that all our daughters might hear: "Is there another Miss Fiske in your country?"

Dr. Mary Peterson Eddy.

Of all the ministries of woman to her down-trodden sisters, none is more Christlike than the ministry of healing. Dr. Mary Eddy of Syria exemplifies what consecrated professional skill can do in a needy field. Upon finishing her medical course in this country, Dr. Eddy returned to her native Syria. After long waiting she succeeded in securing permission of the government to practise anywhere in the Sultan's domain. This was the first government degree ever given to a woman in the Turkish Empire.

DR. MARY P. EDDY.

Though associated with the station at Beirut and the Hospital and Dispensary at Junieh, Dr. Eddy has perhaps her largest influence in her medical and evangelistic tours. I remember meeting her more than seventy-five miles back from Beirut

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and hearing her enthusisatic descriptions of interesting experiences. Everybody knew her, at the hotel, at the station, on the train, in every village; everybody saluted her; everybody honored her who had brought healing to many sufferers all along the way.

In her own grapic words she says, "Long before 5 a. m. on summer days my tent is surrounded by waiting throngs who wonder audibly, why the *hakimeh* sleeps so late?' It is a heart breaking multitude—the blind groping their way, the helpless borne by friends, pitiful looking babes carried by their mothers and tottering old people led by their children. Clinic hours are often extended until 4 p. m., and then comes the irksome task of filling the long row of waiting bottles, with a Syrian maiden for my sole assistant. By the time the mixtures, powders, eyewashes and ointments are labeled and ranged in order the evening has come and the village claims us for its own. All are welcome; the elders range themselves under the large Bible pictures on the wall; the children fill every available space. One little corner is kept near the window for the organ and myself. When the evening gathering has been closed, letters and orders must be prepared and dispatched by a messenger to the nearest post office before sleep can be wooed."

Dr. Eddy, though in a Mohammedan land keeps pace with the medical fraternity in Christian lands. Her latest achievement, is the establishment of a hospital and camp for tuberculosis. A sixteen room house with large windows and balconies, suitable for the open air cure has been bought and equipped. Here on the Lebanon mountains four thousand feet above the sea looking up to perpetual snow, and down over pines and palms to the blue Mediterranean, she gives shelter and healing to those afflicted with Syria's greatest scourge—the White Plague.

Mrs. W. M. Baird.

Perhaps no one is doing a more important work for an awakening people than Mrs W. M. Baird, of Korea. She has become well known to us through her charming book, *Day break in Korea.* The most beautiful passage in that little book reveals the mother-love of this woman, who is a mother to multitudes as well as to her own three boys. She but shows us her own heart as she describes the child-wife's emotions over the advent of the baby girls, despised and spurned by the father. "For Pobai the coming of the little stranger, unwelcome though she had been, stirred the first great passion of her life. Oh, the comfort and satisfaction! Oh! the utter richness and sweetness of it as she held the baby girl in her arms, and watched the tiny fingers unfold and the long sweep of the lashes against the cheek, and listened for the balmy breath that came and went like the lighest summer zephyr. Skies of East or West, skins of brown or white, mothers hearts beat to the same tune the world over."

No estimate can ever be made of the service of the missionary mother who sets before the heathen mother, the high ideal of Christian motherhood. Caring for her own children under trying circumstances she is often in labors most abundant.

Such an one is Mrs. Baird. I take up last year's report and I find her apportionment of work is "Charge of women's work in North Church, Pyeng Yang; Bible training classes and school work; charge of Bible women; Literary work." I find again that she has made trips to neighboring stations to help in Bible classes for women and that she taught the language class for the first year missionaries. Then I turn to her dear old mother to ask what literary work she has done and is doing, and she gives me this marvelous list! "Fifty Helps to Beginners;" "What a boy should know;" numerous tracts and hymns. Her translations are a Natural History, Gray's Botany, Zoology, Physiology and a five volume Universal History now ready for the press.

May her life be long spared to continue in this glorious work of shaping the thought and sentiment of New Korea.

Mary Reed.

Though her story has been told over and over again it is not amiss to recall the consecration of Mary Reed. She labored as a missionary of the Methodist Church in India, for six years. While home in poor health in 1890, the terrible revelation came to her that she was a leper. Not only was the nature of her disease revealed, but the purpose of it also. So distinct was her revelation that it seemed a voice bade her go back to India and give her life for the multitudes of people afflicted with the "most dreaded, loathesome and hopeless disease known to mankind."

To one sister she confided her sad secret. She had told her mother that she had decided never to kiss anyone again. When the time of her departure for India came, she went out from her mother's home as if she were merely going to call on a neighbor. Not until after she reached India did her mother know the heartbreaking story and the tremendous courage of her daughter.

In this fiery trial Mary Reed was enabled to say:

"No chance has brought this ill to me
'Tis God's sweet will so let it be
He seeth what I cannot see
There is a need be for each pain
And he will make it one day plain
That earthly loss is heavenly gain."

"Not with a sigh but with a song" she said, "Thy will be done" and with her face set steadfastly toward her cross, she went forward to minister to the souls and bodies of her fellow sufferers.

In the years that have followed, she has labored unceasingly in the planning and development of a large mission plant consisting of one hundred acres, with separate homes for men and women, a hospital dispensary and chapel—one of the finest leper asylums in the world.

At the close of eight years labor 123 had been received into the communion of the church and doubtless similar results have attended this work all these years.

Mary Reed is today apparently a well woman. She came home on furlough in 1903 and returned again to her field in 1906, where she continues to pour out her life in her sympathetic ministry to the suffering.

When we write the roll of honor of those who love their fellowmen, of those who have manifested the deepest devotion, the highest self-sacrifice, the supremest consecration, let the name of Mary Reed lead all the rest.

And what shall I say more, for the time would fail me to tell of Hannah Marshman and the Judson women; of Mrs. Butler and Isabella Thoburn and Dr. Clara Swain and Charlotte Tucker and Eleanor Chestnut; of Eliza Agnew and Mrs. Hudson Taylor, Mary Moffat and Mrs. Livingstone; of Elizabeth Gordon, and Sarah B. Dales and Martha McKown, who through faith gave up home, suffered exile and loneliness, faced peril and heathen cruelty in order that they might preach Christ. Others suffered torture and death; others today as noble and as consecrated are standing in the remotest corners of the earth, holding up the light of life to the darkened multitudes.

And what is this list of worthies but a trumpet call to Christian women to go forward and through faith subdue kingdoms until all shall acknowledge the dominion of the King of kings and Lord of lords.

Foreign Missionary Correspondence.

Egypt.

Cairo, Jan. 4th 1911

My Dear Editors:—

First, may I wish you a very happy and prosperous year. May God's richest blessing rest on you and yours. May you have many signs of blessing in your work for the Magazine, giving the truth to the women of our church. I trust that the number of your subscribers has increased, and will continue to do so.

Mr. and Mrs. McGill are having a most interesting time on the *Ibis*. They are a different class of people to work with from those in the cities. There is so much to take the time and attention of the city people. Dress claims so much of their time. Our audiences are very good. Some Sabbaths we have to take in chairs from our homes; we have taken in over thirty at one time. Though the church is full of people, there are very few connected with the church, which is a great grief to us. Oh! if God would only hear the prayers offered and cause them to see the necessity of obeying the command, "Do this in remembrance of me."

Of course many who attend the church are employees of the government, and have to work on Sabbath, which debars them from church membership. It is a very serious question and is just now being brought to the front as it has not been before. Some of the government officials are interesting themselves in the matter and we are trying to believe that it will come out all right. We know of several cases where men refused to work on Sabbath and offered to put in the time on other days, and they were allowed to do so.

A Turk who has been in the college in Assiut for some time asked for baptism. The faculty then thought best to send him to Cairo. He came to Cairo last week, and last Sabbath professed his faith in Jesus as his only Saviour and was baptized by Dr. Andrew Watson. He seems like a nice earnest man. He needs our prayers, as he will no doubt have to suffer persecution from his friends.

You will remember that our Arabic paper, the "Muiahid" was suppressed some time ago. We thought it a great calamity at this time, but I think it was for good. Many people in this way heard of us and our work who had known nothing of us. A society was formed in Alexandria to "counteract the influence of the missionaries" and many said "who are these missionaries." There was only the one notice in the paper about the society, and we have heard nothing since.

The Government gave permission to us to edit the paper often, if we would change the name. The first paper was The Muiahid, "The Guide." The new one is to be "The Hoo da" the same meaning but another word, and we trust that much good may be done through its columns. We have been observing the week of prayer. Four meetings have been held in English, and every evening in Arabic.

All have been interested and many earnest prayer have been offered.

Oh! that God would pour out His spirit in great abundance upon us all.

We hear that Mrs. Hill and Mrs. Campbell were to leave India on the eighth of this month, but that they are going to the Sudan before coming to Egypt, so we have no idea when they will be here.

With love and best wishes. Believe me,

Yours sincerely
Henrietta M. Harvey.

Dahabeah "Ibis," Naga Hamadi
Egypt, Dec. 31, 1910.

Dear Friends:—

I wish you might have shared the pleasure we experienced the other day in visiting the home of one of the Protestant families of this little town. It made us feel the force of God's promise that His word shall not return unto Him void.

We were taken into a room, where on a mattress on the floor lay an aged woman, sick with paralysis. She had been ill for two years, one whole side of her body being affected by the disease so that she is able to do very little for herself. We rather expected to hear a long description of her ailments with a good many groans by way of emphasis, but instead of this we heard expressions of submission to the Lord's will. The patient said she didn't take her illness as a punishment, but as a trial of her faith—something the Lord intended should be a blessing to her. Her daughter lifted her up and she was able to sit and talk awhile. We learned that in this family the Word of God is reverenced and taught daily. The grandmother, her daughter, and granddaughter know how to read, and the little great-grand daughter who is only five years old, repeated ever so many verses of scripture and answered a number of questions from *Brown's Shorter Catechism*.

While the dear old grandmother was sitting up she told about a Sudanese servant girl that had been for some years in their house. They took her when she was quite small, and besides teaching her how to work they taught her to read. She soon learned to love her Saviour and expressed her desire to unite with the church. A certain Mohammedan in the town who knew something of the girl's history and hated to see one of her race become a Christian, declared that he would kill her before he would allow her to take the step. However, the girl did not waver in her purpose, and the day before the expected ceremony of baptism and admission to the church, the Mohammedan was arrested for some misdemeanor and consigned to prison for a year. Thus a kind Providence cared for His own and preserved her from persecution.

After some years the girl took sick and seemed to feel that her illness would prove fatal. She told her mistress that her end was near for she had seen her Lord beckoning to her to come and be with Him. Shortly before her death she summoned all her family to her bedside, and asked them if she had ever wronged any of them in any way. She said if she had, she wished to be forgiven that she might depart in peace. Death had no terrors for her. She was happy to go to be with Christ, and when she breathed her last, it was with a smile of joy, an expression of happiness such as is only seen at the death-bed of a child of God.

When her story was finished a wee baby that was lying on a pillow on the floor awoke, and being taken up by its mother changed the subject of conversation. In speaking of it to the mother I expressed the oft repeated wish, "May the Lord spare it." Then the baby's grandmother spoke and said, "Heaven is a better place for children." Then she told me about her little three-year-old boy who had only recently been taken away from her. She aid that from the time he was able to understand, he loved to hear Bible stories read.

He was always most reverent in time of prayer and sometimes rebuked even his elders if they were not prefectly quiet. Always before taking food, if it were only a cup of milk he would ask God's blessing upon it. He had been ill only a short time when he began to talk of death. He would tell his mother that he wanted to go to heaven and be with Jesus where there is no suffering or crying. When asked if he loved Christ he replied, "Yes, I love Him because He loves me and saved me from the fire; and I want to go and live with Him."

So the mother's heart is comforted and instead of spending days in weeping and wailing, she rejoices that her little one has gone to be with God.

Let us pray that the grace of our Lord Jesus may be manifested in multitudes of other Egyptian homes as it is in this one.

Yours for Egypt
Flora Kerr McGill.

Dear Friends:

Twice during the short time that has passed since our return to Zagazig, we have been called to mourn with those who mourn the departure of loved ones from our little flock here. Whether it be the aged grandfather or the little child, who is called home, the vacant place in heart and home calls for sympathy, and what a privilege it is, to be able to say to them, "Sorrow not, as those who have no hope." The unspeakable sadness to us is, seeing the many who have no hope in their death, and yet they enter its shadows without a fear of eternal separation from their Creator and Keeper.

Here in the land of Goshen we are having delightful weather now, not hot, not cold and as yet no rain. This is a great cause for thankfulness, since we can accomplish so much more under these circumstances. And The King's business requires haste. Our efforts as best seem like the "Widow's Mite."

Yours truly,
M. R. Hart.

India.

Dear Friends:

Did you ever try to tell of the love of our Lord Jesus Christ, to some one who would not allow you to say that "He is the Son of God?" To some one who said that you were blaspheming when you said "He was man and God," who replied that God could not have a son? Did you ever try to talk to some one about his sins who did not believe that God took any account of sins? When you have never done this, you can scarcely realize the work we are trying to do in Jhelum Distict.

When Mrs. H. C. Campbell and Mrs. J. B. Hill, our visitors from the home land, came to Jhelum we told them that they had seen the places where there were many Christians to welcome them, but that we were even more pleased to see them and we wished we could get them to realize what it means to go to village after village, where there is not one Christian, *no not one*. When we came to the village a man was running an oil press, pressing out the mustard oil, and we spoke to his wife asking her to give us a bed to sit on. Very soon a dozen or more women came around us, anxious to see us. We began the conversation by telling the parable of the mustard seed and from that on to the death of the Son of God. They listened and asked many questions, but many times during our talk we were interrupted by questions about our relations to one another, and why these other two ladies did not talk. When told that they did not understand their speech they thought it very funny, and then when Psalms were sung they expressed their astonishment that they could not *even* sing.

We left the village with a prayer in our hearts that the seed might fall into some good ground and bring forth fruit.

We have been led to pray that God will convict and convert 25 souls in Jhelum district during this year. He is mighty to save. Will you not join us in this prayer?

Yours lovingly
Mary A. Lawrence.

Jhelum, India, Dec. 18, 1910.

Jhelum, India, Dec. 20.1910.

Dear friends:

Just five more days until Christmas. If you were to call on us just now you would find the Sabbath School teachers and pastor, Rev. Gandu Mall, busy planning for an entertainment and Christmas dinner to which all the Indian Christians in Jhelum are to be invited. We expect to have a short program and then a dinner, picnic style, out in the yard at four o'clock in the afternoon.

We have been having such a nice visit from Mrs. Campbell and Mrs. Hill. They were in Jhelum three days and we kept them pretty busy seeing everything we wanted them to see. The afternoon they arrived, there was a reception planned for them by the Good Samaritan Hospital girls. About forty-five people met together to welcome them. We were all cheered by their kindly presence and words of love and sympathy. It is a great treat to have these two to come the distance from America just to visit us.

We are expecting soon to have Prof. McClanahan and Miss Finney, from Egypt visit us while they are in India for the Lucknow Conference.

Yours in His Service
Ella M. Gordon.

Study for the Month.

APRIL—THE WOMEN BEHIND THE WORK.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Luke 8:1-21

Roll call—name early missionaries, wives and unmarried women.

Topics for Consideration.

1. Authority and purpose of women's work for non-Christian women.
2. "In the King's Service." Biographical sketches of our own Pioneer women missionaries. (First fifty years—1854-1883.)
3. Some noted women missionaries of other denominations.

Send orders for United Presbyterian Cook Book to Republican office, Xenia, Ohio. PRICE ONE DOLLAR.

"The slothful servant who knew his lord's will, yet hid the pound and failed to trade with it, had a woeful experience on the return of his lord."

☞PROMPT RENEWALS to the Magazine are like "apples of gold in pictures of silver," both to the treasurer, Mrs. Kelso, and the publisher, Mr. Smith. Send your renewal one month previous to expiration of year's subscription.☜

If this does not mean YOU, you need not read it.

Editorial.

Women's Jubilee Year of Foreign Missions.

A Remarkable Missionary Gathering at Pittsburg, Pa., Feb. 16--17, 1911.

Many thousand women gathered at Pittsburg as one of the centers of the itinerary of the Jubilee tour.

The preparations for this notable occasion have been under the efficient leadership of Mrs. Mary Clokey Porter, thank offering secretary of the United Presbyterian Women's Board of Missions, and Mrs. John Miller, of the Presbyterian Church, with a large number of able assistant chairmen. The Jubilee tour includes in its itinerary every Protestant Church, and when the sum *One Million Dollars* is gathered in at the final meeting at New York, March 28-30, it should be said that *every woman* privileged to live in this Christian land had contributed according to her ability. Our space will only allow us to refer to some special interesting facts. Two of the largest auditoriums in Pittsburg could not accommodate the crowds of women seeking admission to witness the *Pageant of the Orient*. Long before the hour of opening the program, Carnegie Hall and Memorial Hall, were crowded and the streets showed the increasing interest of the belated crowd to obtain admission.

The Pageant was a most impressive feature of the two days' interesting meetings. A long train of women and children representing the people of heathen lands dressed in their picturesque costumes of every color and fashion of drapery sacred to the custom of oriental lands for past centuries, filed across the large stage and down the aisle and returned, followed by the "Angels of the Dawn" representing the coming of Christianity. These angels were all blondes with long flaxen or golden tresses, dressed in flowing white robes, wearing white wings and carrying trumpets and white lillies.

Many scenes representing the Orient and the Occident were well acted by those representing them, scenes familar to the missionaries' daily life in heathen lands, ministering to the needs of the body and seizing opportuntities for spiritual instruction, were shown as inspiring methods we may contribute to by our means. Of no less importance and of interest that culminated with great importance for future work, was the denominational rallies Friday afternoon.

Every denomination was accommodated in near proximity to the halls and hotels furnishing the noon luncheon. At the denominational rally speakers of respective denominations took the lead. At our United Presbyterian Rally, Mrs. John A. Wilson, acting foreign secretary, and Mrs. Mary C. Porter, presided. Miss Paden and Miss McDowell, of Egypt, and Miss Sallie Dickey, of India, spoke. The interest grew as the time arrived to know the amount to be reported from the Pittsburg churches and the churches in Monongahela, Allegheny and other Presbyteries adjacent, also Muskingum and Wheeling Presbyterials in Eastern Ohio, also some individual gifts. Notice had been given in the columns of the Magazine that *all* money *over* and *above* the regular contributions would be considered Thank Offerings for 1911. Many life memberships and pledges were reported.

Friday night at Carnegie Hall the reports were given with great applause. The sum from all denominations reported Friday night at the closing session was $88,000. Of this amount the United Presbyterian women contributed $38,000, $27,000, for Foreign Missions, about $11,000 for Freedmen and Home Missions. Our readers will understand that there are other points in this itinerary of the Jubilee tour where our churches have had opportunity to contribute to the Jubilee Fund. Of course no locality will reach any thing like this sum, but it is possible for the entire territory of our own denomination to have a part, and there should be an interest that will seek to respond to this great *twentieth century* Jubilee of gratitude and praise. The speakers having the responsibility of this itinerary are Mrs. H. B. Montgomery and Mrs. Peabody. A number of missionaries took active part at the luncheons at different points in Pittsburg, where more than 3000 women listened to their plea for Foreign Mission work done through their own denominational boards. The decorations both for Pageant night and for the other meetings in Carnegie and Memorial Halls were appropriate and attractive, the scenic effect of statistical comparisons was educational as well as impressive. Surely there will be deeper and a more intelligent interest in the work of Western women in Eastern Lands because of what women have seen and heard of Foreign Mission needs and possibilities these days.

* * *

Scenic Effects in Carnegie Hall.

"The 19th century made the world one neighborhood, the 20th century should make the world one sisterhood."

* * *

In 1861 ONE unmarried missionary in the foreign field; in 1910, 4,710.

* * *

Out of every 100,000 christians only 21 go as missionaries to the heathen world.

* * *

In 1910, heathen lands gave to Christ 164,000 souls, an average every Lord's day of 3,000 souls.

* * *

"The women that publish the tidings are a great host."

* * *

1796-1896

1,000,000 converts in the Foreign fields.

1896-1910

More than 1,000,000 converts to christianity or as much in *fourteen years* as it took for the first 100 years of foreign missions.

* * *

One hundred years ago no women's foreign Missionary Societies, now 57,433 societies and $3,328,840 in past year given into the treasury in America and Canada alone.

A Communication.

There has been such a demand for the monthly Study Leaflets that in some cases the supply has been exhausted. Where it is impossible to substitute others, the money will be returned. Very truly yours,

Mrs. J. A. Crawford.

Important Notice.

Railroad Rates to the Women's General Missionary Convention at Greeley, Colorado.

The Passenger Associations have not definitely decided upon the homeseekers' excursions to Greeley, Colorado. While they have not been authorized yet, it is confidently expected that they will be in effect at that time. If so, delegates can take advantage of one leaving the 3rd Tuesday of May, and the fare for the round trip from Pittsburg to Greeley including sleeper, will be approximately $60.00.

If these excursions are in effect the homeseekers' rates will apply to all points west of Pittsburg. Information in regard to the excursions and rates can be obtained from nearest ticket agent.

The routes chosen by the Pittsburg delegation are the Panhandle from Pittsburg to Chicago and Rock Island Road from Chicago to Greeley. Delegates from Xenia, Columbus, Chicago and other points along the way can join the Pittsburg train.

Definite information as to rates and train schedule will be announced later.

Railroad Secretary
518 Washington Ave.,
Carnegie, Pa.

The Jubilee Year.

This being the Jubilee Year of Women's World-wide Work, the Tenth Anniversary of our United Study of Missions, and the year of the World-Tour of our worthy leaders, certain elements of the Greeley Convention should be emphasized.

ATTENDANCE It should be the effort of each Presbyterial Society to send its full quota of delegates. Some may argue that the seeming great distance forbids this. In the light of possible results, is the argument valid? Should not the distance-fact rather urge full delegations? The plan of the leaders of the 1911 Great International Sabbath School Convention to be held in San Francisco, June 20-27, is to bring full delegations, an equal number of alternates and an equal or greater number of visitors. Why not do this for our Greeley Convention? Full delegations with an equal number of visitors will emphasize the importance of our great work to all the Middle West, already so much of a Home Mission center. It would afford a personal vision to many sisters of the growing needs of the great West. It would stimulate wider personal interest on the part of multitudes, now either ignorant of or indifferent to, the entire work of our efficient Board.

SPIRITUAL PREPARATION The spiritual tide of the Convention will rise no higher than the spiritual tone of the individual delegate. Therefore, the more each delegate definitely prays for the Convention and for herself as an integral part of it; the more she seeks to obtain from the Word the message the Convention shall most need; and the more she seeks the personal leadership of the Holy Spirit, the more blessed shall be the atmosphere, the spirit, the work, and the results of the Convention.

NOTE-TAKING In order that the results of the Convention shall be all they should be to the different Societies in our constituency, it would be well if each delegate and visitor should come prepared to take the fullest possible notes of all speeches and all doings of the Convention. Perhaps too many of us adopt the method of trusting to our memory in reporting these Conventions, or of waiting until reports appear in the Magazine. Good as this method may be, is not the other just suggested better?

Thus hoping and praying for a large, spiritual, enthusiastic, and blessed Convention I am, Truly Yours,

Mrs. H. H. Bell.

1st Vice President Convention 1911,
Greeley, Colorado.

☞ We expect to have seven of our Missionaries from the foreign field to be in attendance at the Greeley Convention in May. Will Congregational and Presbyterial Societies desiring visits from any of these missionaries, either on their way to Greeley or on the journey eastward, please communicate at once with Mrs. J. A. Wilson, 230 S. Fairmount Ave., Pittsburg, Pa. ☜

Why do We Give to the Thank-Offering?

1st. Because it is wise to follow the example of those whom the Lord commendeth.

The broken box of precious ointment—The widow's offering of two mites and the faith of the widow of Zarapath, and her gift to the Prophet, are still teaching us lessons of faith and love.

2nd. Because we believe the blessing of the Master has rested on the gifts and the giver—and because we trust the knowledge and efficiency of our "Women's Board," to wisely distribute the gifts committed to their care, as our representatives.

Believing too, that in this way the women of the Church can and should, individually, feel that they are co-operating with other Boards of the Church in the great work of missions, and lovingly and prayerfully making sacrifices to give to others the blessings we enjoy—and we now have the testimony of years of experience, that the many thousands given through this channel have not lessened, but rather enlarged the other avenues of blessing through the different boards of our beloved Church.

We are thankful for our Thank-offering service—our rallying day for missions—and wish that every woman in the Church might feel it her duty and privilege to have an interest and part in this offering, even to the point of self-sacrifice, that we might all exercise the commendation and blessing of Him, who is not forgetful of any loving service.

We are thankful for the zeal and untiring energy of our General Secretary of this department, and all her co-laborers of the Women's Board, and for the work of the Editors and managers of our excellent magazine which should be in all our homes.

"Look on the fields—they are white already to the harvest." Sisters, have we come to the Kingdom for such a time as this? and what is our responsibility?

Mrs. E. I. Gowdy.
Santa Ana, California.

* * *

Most Important Information.

In view of the fact that not *one*, but a large number of Women's Missionary Societies are doing the same thing acknowledged by the following, it is of supreme and timely importance to set them right.

Let *every Secretary of every Missionary Society* in our church cut this information out and paste it in her secretary's book. as authoritive and important information *for reference.*—Eds.

My Dear Mrs. Wilson:—

I thank you very much for the information and expect to follow your instructions to the letter when I send the dolls

☞There is one thing in your letter that opened my eyes in regard to our society money. You said the only thing you had to watch is that societies give their *money* to the work to which the Women's General Mission Society is pledged, and for which it is responsible.

☞I believe our money has all gone in the wrong channel except the Thank-Offering. I think the Women's Board has always received that, but whenever we send money away it is always to the Foreign Board or Home Board or Freedmen and I think it should go to the Women's Board. It looks to me like we were taking care of our neighbor's children and letting our own starve.

The Boards of the church *are supposed* to be supplied by the "*quota*," but they always fall short and send out appeals through the church papers and we respond whenever we can. Is this right? Our society is small and we cannot give much, but what we give ought to go to our branch of the church work. If you think there are other societies making the same mistake we are making, I beg you to write a plain letter of explanation and have it published in the next magazine.

Pittsburg, Feb. —, 1911.

Mrs. ——— ———

In answer to this letter and in hope of aiding other perplexed societies, I have prepared a short catechism on the subject of Missionary giving.

How is the mission work of the United Presbyterian Church supported?

All mission work *except that portion assigned to the Women's General Missionary Society*, is supported by contributions from the congregations of the denomination. The Assembly each year decides the amount of money necessary to carry on missionary work. This amount is divided by the number of members in the denomination, the result giving the sum which each member should give during the year for missions. This sum is called the *quota*.

What is the first duty of a United Presbyterian woman in the matter of missionary giving?

To pay her *quota* in the congregation where she belongs.

What work has the General Assembly assigned to the Women's General Missionary Society?

The building of parsonages in mission congregations. A department of ministerial relief. The support of seven young women city missionaries. Work among foreigners in America—5 missionaries. A college for the Mountaineers of Frenchburg, Kentucky—6 workers. Support of an interpreter to deaf mutes in Portland, Oregon. All the American Indian work of the denomination—3 mission stations. The salaries of 41 workers among the Freedmen. The support of a model farm at Prairie, Alabama. All buildings at Prairie, Alabama and the up-keep of various buildings (in other mission stations owned by the Women's General Missionary Society.) A small hospital at Millers Ferry. One contemplated at Henderson, N. C. The salaries of the unmarried women missionaries in the foreign field, (72). Four hospitals. Four boarding schools. Five day schools. Five dispensaries. Total cost of Women's General Missionary Society work last year $143,352.26.

Does the General Assembly make any other provision for supporting this work?

NO.

Are the funds contributed to the Women's General Missionary Society sufficient to support its work?

By careful and economical managment the funds in the Women's General Missionary Society treasury have hitherto been sufficient to carry on its work. The work is enlarging rapidly and unless congregational societies will loyally keep sacred to the Women's General Missionary work the money contributed in the Congregational Women's, Young Women's and Junior Societies, the Board of Managers cannot keep pace with this gratifying enlargement and retrenchment will become a necessity.

What should a congregational Women's Missionary Society do with appeals for help for needy and worthy objects outside Women's General Missionary Society work?

☞Listen sympathetically, promise an interest in your prayers, contribute personally if you can afford to do so, BUT DO NOT ENCROACH ON THE TREASURY OF YOUR SOCIETY.☜

Mrs. John A. Wilson,
Assistant Foreign Secretary.

How True.

A short time since, a Pittsburg daily had in large letters as a headline across its front page these words: "We miss most of our blessings by refusing burdens."

Bear ye one another's burdens and so fulfil the law of Christ.—Galatians 6:5.

It is only as we fulfil the law of Christ that we can claim God's promised blessings.

Personal Mention.

Miss Aulora McIntyre, a graduate of Tarkio College, will go as a missionary to Egypt.

* * *

Miss Flora Jamison has arrived home on a furlough a little before time, because of serious illness of her mother, her address is Petrolia, Pa., Other missionaries who have arrived on furlough are Miss Laura Cleland, Cambridge, Ohio, R. D. 1, Miss Anna Hamilton, 233 S. Liberty street, Blairsville, Pa., Miss Emma Minger, 729 Bismark, avenue, Indianapolis, Indiana.

* * *

☞Will Foreign Missionaries on the field please notify Mrs. John A. Wilson, assistant Foreign Secretary of the Women's Board of any change made in location since last annual meeting. The above request is also asked by the Magazine committee that correct addresses may appear in due time.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

IMPORTANT NOTICE.

Jubilee Fund.

Every society in the denomination should have some part in helping to raise the one million dollars for missions, before the close of the Jubilee year. The year for our United Presbyterian societies closes with April 1911.

In order to report in full the contributions of our societies at the closing Jubilee in New York, *March 28-30*, reports should be sent through Presbyterial treasurers to Mrs. J. D. Sands, 123 Roup Street, Pittsburg, Pa., Treasurer pro tem, not later than March 15th. These reports should include all cash paid on pledges made during the year over and above the contributions for regular work. *The money will be counted in the Jubilee fund whether it be given for mission work in the foreign or in the home land, either by individuals or societies.*

NOW and THEN.

A Century of Progress in Foreign Missions.

ONE HUNDRED YEARS ago nearly every country in Asia and Africa was closed to the gospel.

TO-DAY, every nation is open to missionaries.

THEN, the church did not believe in foreign missions.

NOW, all evangelical churches are interested and to speak against missions is a sign of ignorance.

THEN, there were practically no Protestant Christians in heathen lands.

NOW, there are more than *two millions* of Protestant Christians among the heathen.

THEN, only one hundred missionaries had been sent out.

NOW, there are nearly 22,000 foreign missionaries.

THEN, the Bible was translated into only sixty-five languages.

NOW, the Bible is translated into over *five hundred languages and dialects*.

THEN, only a few thousands of dollars were annually given to foreign missions.

NOW the contributions for foreign missions amounts to about $25,000,000 annually.

THEN, there were no medical missionaries.

NOW, thousands of medical missionaries treat *three million patients a year*.

THEN, there were no mission hospitals or orphanages.

NOW, there are 400 mission hospitals and over 500 orphanages and asylums, operated by missionaries.

THEN, there were no unmarried women missionaries to the heathen.

NOW, there are over 6,000, unmarried women missionaries to heathen women and children.

THEN, there were no native Christian ministers.

NOW, there are 93,000 native pastor and evangelists, working among their own people

THEN, there was no organized work for the heathen women.

NOW, there are nearly 300,000 schools conducted by Protestant missionaries open to them.

THEN, there were no mission presses or agencies preparing and distributing Christian literature in non-Christian lands.

NOW, there are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the foreign mission fields.

THEN, no college students had made the work in foreign fields their life-purpose.

NOW, thousands of college students are on the mission fields and thousands of others are preparing to go.

THEN, there were no women's foreign missionary societies in America or Canada.

NOW, there are 57,433 societies which paid $3,328,840, into the Lord's treasury in the past twelve months.

"WHAT HATH THE LORD WROUGHT!"

Honor Roll for 1910.

Gleanings from Treasurer's Reports of Thank-Offering for 1910.

Fifty-two of the sixty Presbyterials reporting offerings for the past year, show an increase over the year 1909.

Only eight Presbyterials report a decrease: two of this number having each fallen short with an amount less than four dollars. A little earnest effort on the part of societies would have placed these eight Presbyterials on the honor roll with the other fifty-two.

Presbyterials increased as follows:

Monongahela, $1,163.80; Allegheny, $415.17; Muskingum, $399.09; Sidney, $359.53; Philadelphia, $261.21; Caledonia, $250.51; Ohio First, $237.92; San Francisco, $219.71.

Nine increased over $150.00, viz: Monmouth, Los Angeles, Big Spring, Cleveland, Beaver Valley, Conemaugh, Argyle, Chartiers, Wheeling.

Eight increased over $100.00, viz: Keokuk, Mercer, Cedar Rapids, Steubenville, Boston, Rock Island, Indiana, Lake.

Thirteen increased near $100.00 each: Albany, Des Moines, Garnett, Idaho, Illinois Central, Illinois Southern, Iowa North Western, Kiskiminetas, New York, Pawnee, Spokane, Wisconsin, Xenia.

Fourteen others made some increase: Butler, Chicago, Concordia, Delaware, Detroit, Mansfield, Indiana Northern, Kansas City, New Jersey, Oregon, Pittsburg, (Kansas) Puget Sound, Vermont, Westmoreland.

Earnest efforts were put forth in all Presbyterials to enlarge their offerings for the year 1910. It is to be regretted that even eight gave less than the previous year, but good work was done in these by the Presbyterial Thank-Offering Secretaries and by societies that we trust will bring success in the future.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

In the following article Miss Dickson has clearly set forth many reasons why the Junior meetings should be held once a week and we heartily concur in these.

In some places it may not be practicable, probably in country congregations where it is difficult to get the children together. Once a month meeting in such cases is better than none but we do urge weekly meetings where possible.

Do not let the opportunity we now have in helping to shape the future lives of the boys and girls slip by unimproved.

The question is sometimes asked, "How often should Juniors meet?"

In one presbytery, out of twenty-six societies reporting in 1910, four reported having met weekly; six had met semi-monthly, while sixteen had met only once a month.

Every organization has a reason for being; a purpose for which that organization was effected. It follows, obviously, that all the customs, rules, and regulations of that society or organization, should be so formulated as to tend toward the great aim, or aims, of that society. Now, if our Junior societies were for missionary effort only, one meeting in the month might be sufficient. There could be the missionary lesson, the missionary offering, news from the mission fields and plans for missionary work; in short, there might be a most enthusiastic missionary meeting, and one of these in the month might be enough. But five years ago we promised to take charge of *all* the junior work of the Church, and here is our object as set forth at that time. The object of the Junior Society shall be to prepare the members for active Christian service through Bible reading and prayer; leading them to Christ; instructing them for church membership; helping them to form the habit of systematic giving, and cultivating in them an interest in missions and all the church's activities.

Can we train them for active Christian service better in one meeting than in four? Can we interest them as much in systematic Bible study by meeting monthly as by meeting weekly? How can we train them in daily Bible reading and prayer? Can we lead them to Christ as readily in one meeting as in four? When shall we instruct them for church membership? How can we help them to form the habit of systematic giving, if we ask them to give only once a month? Can we cultivate in them an interest in missions as well in one meeting, as with three additional meetings, the avowed purpose of which is to build them up in the Christian life—a necessary basis for all missionary effort? Where are our lessons on the church boards? On temperance? On kindness to animals? On faith, hope, love and all the Christian graces? Moreover, with the monthly meeting, where is the opportunity for personal influence which the Junior leader should have? The quiet little talk after meeting? The word of counsel, of comfort, or of commendation. Is it not utterly impossible to cover the whole scope of Junior work in the once a month plan?

Two objections are sometimes given to holding more than one Junior meeting in the month. It is sometimes weakly urged that it is not right to take the children from their homes every Sabbath afternoon. Let me paint you a memory sketch. I look toward one home on Sabbath afternoon and find they are entertaining company. I look toward another and see the automobile at the door; they are going for a ride. Another family is not at home, they are taking dinner with relatives. On another porch the children are studying the funny page of the "Sunday paper." These are typical Christian homes in the suburbs of a great city.

For every home where the children get religious training, there are perhaps a dozen where they get little or none. And then, what about the Junior whose parents are not Christians? The Junior Society, not only provides religious training for one hour on Sabbath, but it gives the Junior something in the way of Bible study, or mission study, in preparation for the meeting.

But it is also urged, and this time with reason, that no one can be found who will take charge of the weekly meeting. The cry for consecrated leaders has always been a wail in Junior work; but those congregations whose societies have always met weekly, or at least, semi-monthly, do not seem to have had more trouble getting leaders than those whose societies meet once a month. Another reason for the monthly meeting is that the leader is a busy worker, sometimes a mother, who can not give more time to the work. Certainly, she who would not have more meetings has not "caught the vision."

May the time come, and come quickly, when those who are not needed in the home on Sabbath afternoon, may see the possibilities in junior work, and may be willing to specialize along that line of church work. "Let him sleep not, whom God needs."

Agnes C. Dickson.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

Mark Your Calendar.

MARCH 1—31 { LAST MONTH in the READING CONTEST. Month in which to gather SILVER EGGS for HENDERSON HOSPITAL.

MAY—W. G. M. S. CONVENTION, Greely, Colorado.

AUGUST 11—20. MISSIONARY CONFERENCE, New Wilmington, Pa.

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

A Psalm Of Confidence.

In the glad and sweet fellowships of the morning watch;
Our sufficiency is from God. (Psalm 5:3)
As the day unfolds and duties press:
Our sufficiency is from God. (Phil.4:13)
In the hour of hidden conflicts with besetting sin:
Our sufficiency is from God. (John 10:28.)
Awaiting the realization of daring hopes and deep heart longings:
Our sufficiency is from God. (Psalm 37:4-6.)
Braving criticism and opposition through loyalty to God's will:
Our sufficiency is from God. (Acts 26: 19-23.)
When the Spirit bids us speak of Christ to men
Our sufficiency is from God. (Isa. 51: 12-16.)
In every prayer and gift and effort to evangelize the world:
Our sufficiency is from God. (Matt. 28:18-20.)
For nineteen hundred and eleven
Our sufficiency is from God. (Rev. 1:8.)

—*New Wilmington Conference Leaflet.*

Topic for the April Meeting
The Women Behind the Work.

Suggested Program:

DEVOTIONAL SERVICE—*Favorite Missionary Scripture. Favorite Missionary Psalms.

PRAYER—for a vision of the world's needs and our responsibility.

ROLL CALL—My favorite missionary.

MOTTO TALK—"I will not offer unto the Lord my God that which costs me nothing"

MAP STUDY—A young woman not interested in missions is making a world tour; how many of our missions will she visit and what kind of work will she see?

SKETCHES—Phrases of missionary activity:—

Medical { Miss Clara Swain, M. D.
Mrs. Sophia Johnson, M. D.

Educational { Miss Isabella Thoburn
Mrs. S. B. Dales Lansing.

Zenana { Miss Charlotte Tucker.
Miss Martha McKown.

PRAYER—for the young women of the Orient.

CURRENT EVENTS—Visiting our missions with Mrs. Campbell and Mrs. Hill.

*** Let three young women be asked to give their favorite missionary texts and give comments, also to select favorite Psalms to sing.**

EXCHANGE OF IDEAS—If you had Twenty-five dollars to invest in a mission specific, what would be some of your most attractive options?

CHAIN of prayer in behalf of women's work in general.

How to Use Chapter IV of Text Book.

One of the most practical outcomes of the chapter ought to be the desire for a better acquaintance with our own missionaries personally. There are a number of methods for securing this. Some of the Boards print postal card pictures of their missionaries; all of them have prayer calendars or other sources whence the pictures may be obtained. Let the committee secure as many pictures as there are members of the society, and then have each one adopt a missionary. She finds out about her missionary's station, keeps her picture on her bureau, prays for her and her work daily, and regards her as her own chosen representative on the field. Occasionally these missionaries are exchanged, so as to promote a wider acquaintance.

Only one caution needs to be exercised. Some of the women will want to write to their missionaries, and get letters in return. The cruelty of this new tax on the strength of our missionaries would become apparent if one stopped to think. It is a good thing to write, to tell the missionary of prayers and interest, but it is better to remain an unknown friend, giving no address, making no demand. Sometimes a society may agree to forward magazines to a station. The boon that our beautiful illustrated magazine would be in schools in the Orient it is hard for us to understand.—*How to use.*

Presbyterial Secretaries, Attention!

Will the Young Women's Presbyterial Secretaries send out the reports promptly and endeavor to have them returned promptly as no reports will be counted that are not in the General Secretary's hands by *April 15th.* Please call the attention of the auxiliary secretaries to this fact when you send them the blanks.

Also report the number of societies in your Presbyterial that have taken part in the *Book Contest* and the number of books they have read, that the General Secretary may make up the report and award the prizes as promptly as possible.

A Message for You.

Twenty of the 50 new Young Women's Societies have been organized. Are there not others? Are there not enough younger girls in your congregation to form a good Mission Circle? It is a good thing to interest the girls in Mission work while they are young and their minds are more impressionable. As soon as they leave the Juniors, they should join a Mission Circle. Won't you canvass your congregation and ascertain if you have not enough girls between the Juniors and the Young Women to form a good Mission Circle. Let the girls select their own name, send their own delegate, in their turn, to the General Convention, and I am sure they will grow up to be interested missionary workers. "As the twig is bent so the tree is inclined."

Mrs. J. A. Alexander.

Far and Near.

KHARTUM NORTH—I wish you could visit our school. I showed three tourists about this morning. We have one hundred and ten interesting girls, forty-one of whom are boarders. Some are advancing so rapidly that teaching is a real pleasure. Some need to be persuaded to learn. Our smallest pupils have learned in Arabic, Psalms 1; 23; 121.

With best wishes sincerely,
Fannie G. Bradford.

PATHANKOT—Mrs. Hill and Mrs. Campbell visited us in camp and we enjoyed their presence very much. We are sure they have been a great blessing to us in encouraging us, and will go home with much to impart to you. They will tell you of our worries; of so few workers and of scarcity of funds to carry on the work. Our burden is how we can get the women taught.

My Bible woman and I visited six homes to-day and how I wish you could have seen them drink in the Gospel. Some appeared to have heard for the first time. We do desire your prayers for these women. Pray the Spirit may accompany the Word with power and drive away the darkness from their hearts, and let the light of the Gospel shine in.

Yours sincerely
Rosa T. Wilson.

IN CAMP—We moved our camp to this village yesterday. Miss Spencer and I got here before the camels with our outfit. The people saw us and came with a bed for us to sit on. We sat down and taught them until time for them to go home to cook their bread. One women said she would go and pop us some corn. So while we were arrangeing things in our tent she came with two big dishes of corn and several pounds of sugar made from sugar cane.

At half past nine o'clock at night they came to tell us the people had gathered for church. We went and found about twenty men sitting on a blanket spread on the ground. There were two beds in front of them, each covered with cloth, that no doubt some of them had taken from around them. One bed was for Dr. Martin and his helper, "Padri Nas Ari," and the other was for Miss Spencer and myself. Not long after we sat down, several women came and sat down in front of us.

To-day they did their work as usual in the morning. About twelve o'clock they began to come to our tent. The Christians and those who want to be Christians came first, so we taught them the Commandments, the Lord's Prayer, etc. Just as they left, a crowd of Hindus came. They said they were Hindus, but being new and inexperienced I read the parable of the Prodigal Son. It was all right until I came to the order for the fatted calf to be killed. They asked why he did that and I told them it was his way of rejoicing. They listened very well and went away happy.

They continued to come until almost dark. We thought we could write then, but had just begun when five or six women and several children came. They wanted some medicine, then asked me to read to them. I asked them who they were and they said, "Farmers," so I thought I could read the Prodigal Son to them. They were very much interested until I came to that same sentence, when one woman jumped up and said, "That will do, we are Hindus and can't listen to that kind of stories." The woman who had asked me to read sat still until I read the sentence again and she said in a very polite way, "That will do, don't read any more."

We must all learn how to deal with the different people and what to read to them, but we don't like to do it in that way. They may not want us to read to them again. The people here all seem to be glad to have us come or they would not come to us as they do. The Christians seem to be very anxious to learn more. Pray that more workers may be raised up to teach those who are anxious to learn.

Yours very sincerely.
Roma Beatty,
Lyallpur, India.

HENDERSON, N. C.—We have more boarding students than we have ever had at this time of the year. Some are fairly intelligent and show signs of home training, while others seem to have no training whatever, and with them the work is often discouraging.

Our Y. P. C. U., Intermediate and Junior societies are doing good work. We have had much suffering among the poor people of our town this winter, and these societies have helped from time to time in sending fuel and food to the needy.

We have a reading room in the girls' building where are placed The Youth's Companion, The Ladies Home Journal and a newspaper, all of which the girls enjoy.

WE ARE STILL HOPING TO GET OUR HOSPITAL IN THE NEAR FUTURE. Crowded as we have been in Fulton Hall, we can hardly do what is necessary for the comfort of a sick girl. At present we have a case of measles in the building. The sick girl had two roommates and for awhile we were puzzled to know what to do with them, as we wanted the sick girl to occupy the room alone. Finally we decided to put the two in with smaller girls. The Lord has prospered our year's work thus far and we are trusting Him for the future.

Sincerely yours
Christianita Totten.

A Good Plan.

The Willing Worker's Circle of Kings Daughters, of the First Church, Buffalo, N. Y., have a unique plan for securing the One Dollar a year for the "Young Women's Special," over and above their regular monthly offering. It is this: A strip of cloth about 1¼ inches wide is laid in plaits, making a pocket on each side deep enough to hold a penny. This is long enough to hold fifty pennies on each side, one dollar in all—This strip is firmly sewed to a card and the needle and thread are left attached and this verse by Mrs. Logue neatly written on the card:

Put a penny in each pocket,
With a stitch securely lock it;
The contents of both sides will take
And one round dollar it will make.

We commend this plan to all Young Women's Societies as a most excellent one.

Mrs. J. A. Alexander.

Miss Clara A. Swain, M. D.

"Her work still lives: it blossoms from the dust,
And a glad future holds the fruit in trust."

"Your God must be a very kind, good God to send a doctor to the women, none of our gods ever sent us a doctor," said a Hindu woman to a woman physician, and it was certainly true that God was indeed good to the women of India, when He sent them Miss Clara Swain to minister to them in His name. Miss Swain was born in Elmira, New York, in 1834, and the record of her life forms one of the romantic stories of missionary history.

DR. CLARA A. SWAIN.

Self educated at a period when educational advantages for women were limited, after teaching for a time deciding to become a physician, when women physicians were discountenanced to such extent that one woman, after practicing for a time returned to her native town and called on her former pastor, but when she sent her card he refused to see "*any one who had so demeaned herself;*" going as a missionary when female missionaries were looked upon with disapproval, one less courageous and firm of purpose would have yielded to circumstances. Miss Swain however seemed born to overcome obstacles and we find her begining her work in Bareilly, India, in 1870, the first woman sent to foreign shores as a medical missionary.

This was considered by the home church, a rather doubtful experiment and many wondered whether the doors so long barred would open to the touch of a stranger. But they were not left in doubt long, for her first work was to establish a dispensary and very soon she was asked to visit women and children of all classes of society.

One native gentleman who called her to attend his wife welcomed her with these words: "We need lady physicians in India very much, and I have often spoken of it to my friends; but we did not know where to look for them, as our women are uneducated, and could not study medicine. But light has again dawned upon us from America" Soon Miss Swain began to teach a class of sixteen native girls and, after three years of careful training, had the pleasure of seeing thirteen of them pass the Government examinations and receive certificates to practice in all ordinary diseases.

In a short time increasing work of the dispensary made a hospital a necessity. Adjoining the mission property was a beautiful tract of land containing forty-two acres, on which was an immense brick house, two fine old wells, trees and a garden; how the missionaries longed to be able to buy it for the hospital, but that was impossible, for it would cost at least ten thousand dollars. But often when things are impossible to man God makes them possible as He did in this case.

When at the advice of a British commissioner the missionaries went to the Nawab and frankly made their request, he smiled and said, "Take it, take it, I *give* it to you with much pleasure for such a purpose." Thus the site was secured and a new building added and the first women's hospital in India became a fact. In connection with her medical work Miss Swain did much religious teaching in the Zenanas, making her life extremely busy and after five years she returned to America broken in health.

Upon her return to India, after four years of rest, she was invited to be physician for the women and children of the family of the Rajah, of Khetri, and open a dispensary for women of the city and surrounding country. This she did and there was open before her a native state comprising millions, never before accessible to the missionary. Here she spent seventeen years of faithful service. In 1896 she returned to her home in Castile, New York, where she died last Christmas day.

Of her life the Missionary Review of the World says; "For her character and work the people of India will be greatly indebted. Her work was the means indirectly of establishing the two hundred and fifty Lady Dufferin hospitals that care for one and a half million people annually."

☛ WANTED AT ONCE ☚

A Woman Physician To Go as a Medical Missionary To Egypt.

While preference will be given to applicants for life-service, applications for a term of two or three years will be considered. Young women expecting to graduate from a Medical College in the Spring of 1911, could not find a better opportunity for interne experience

FURTHER INFORMATION GLADLY FURNISHED. Write to Mrs. John A. Wilson, 230 South Fairmont Ave., Pittsburg, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

Janury 17th, the regular meeting of the Board was held in the Women's Board room. Miss Brown presided, conducting the usual devotional exercises. Mrs. J. D. Sands and Mrs. John A. Wilson leading in prayer.

Three new life members were reported by the treasurer: Mrs. W. T. Anderson, First Church Indiana, Mrs. Margaret McKinley, Loveland, Cal. and Mrs. Edwin Bruce Hill, Pittsburg, Pa.

The Parsonage secretary reported final payment has been made on the loan granted to the Church at Clarion, Iowa. A loan of $3,500 was granted for the purpose of building a missionaries' house at Omdurman, Egyptian Sudan. Rev. and Mrs. Albert McCreery met with the Board and presented a sketch of the plan from which the house will be built.

The Parsonage secretary was authorized to purchase a "fireless cooker" for use in the new missionaries' residence in Omdurman.

The Foreign Secretary read letters from Dr. Winnifred Heston and Miss Anna Howell, (the Dr. and trained nurse, recently sent to Jhelum.) Southern Illinois Presbyterial will assume the salary of Miss Roxie Martin, missionary in Cairo, Egypt.

Furloughs were granted to Miss Rose A. McCullough, Miss Belle Hamilton, of India, and Miss Anna, Y. Thompson of Egypt. In the Home secretaries' department reports were received from Miss Irma Allen of Los Angeles, Cal., Miss Dora McLaughlin, Paterson, N. J., Miss Kilgore, San Francisco, Good Hope mission, Tama, Woodlawn, and Columbus, Ohio.

February 7th the regular meeting was held in the usual place. Mrs. Porter conducted the devotional exercises and Miss Brown was in the chair.

Treasurer reported receipts for January $8,642.87, disbursements $11,148.65. Two new life members, Mrs. H. F. Wallace of Siloam Springs, Ark., and Miss M. M. Pressly of First U. P. Church, Allegheny, Pa., were reported. The report that the Italian Mission at Brushton sent $4.00 for its first Thank-Offering was received with much pleasure. The Home secretary reported that Miss Belle Wallace of the First Church, Wilkinsburg has been sent to Frenchburg as High School teacher. Reports were received from Miss Viglelmo of New York, Miss Haft, Tama, Iowa, Miss Dora McLaughlin, Paterson, N. J., Croatian mission N. S. Pittsburg, Columbus, Ohio, and Woodlawn. Miss Workman, who recently commenced work in Woodlawn reported having made 460 calls. The Sabbath School has grown in numbers from 13 to 80 and a congregation has been organized with 73 charter members.

The Railroad secretary was authorized to make arrangements for the trip to the Annual Convention at Greely, Col., over the Pan Handle route. The Rock Island, road was chosen from Chicago.

The Junior secretary reported three new societies in her department, Bristol, Colo., with 45 members, Mrs. J. B. Nichols, Superintendent. Romeo, Colo., 25 members, Mrs. Robt. Galbreath, Superintendent. First Italian, Pittsburg, Miss Carrie Reed, Superintendent. Five new life members were reported, Lemoine Nevin, Beaver, Pa., Elizabeth Steele, Wilkinsburg, Lydia M. Steele, Wilkinsburg, Helen M. Jamison and Jane Elizabeth Kelso.

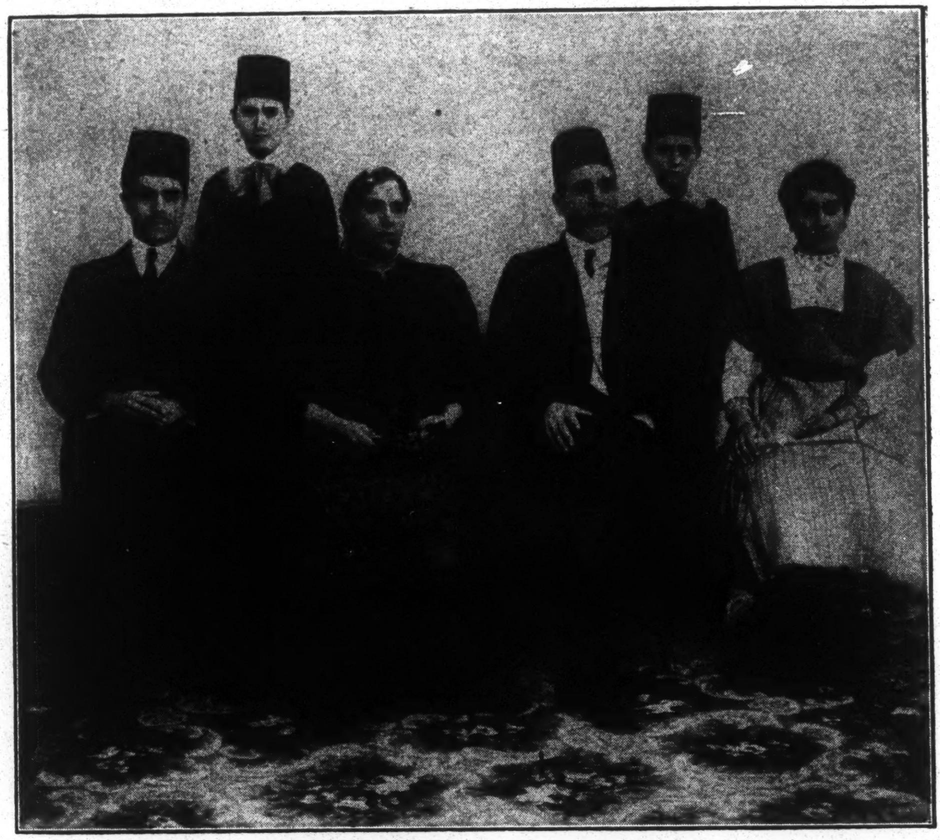
The Freedmen's secretary received a report from Miss McCahon of Knoxville, Tenn., of 109 visits made and 12 meetings held during January.

Dr. McGranahan reported that Freedmen have contributed $1,086 for Foreign missions, $403 for Home and $620 for Freedmen's missions during the past year.

Eleven nurses in training was the report that came from the hospital at Millers Ferry. The work carried on there is most encouraging.

(Mrs.) Ada Kerr Wilson.
Secretary

Would you not like to experience for one brief hour the fulness of joy of a heathen woman's heart when upon her mind dawns the precious truth that Jesus saves?



ANISA MOOSA MAAWAD

THE "NEW WOMAN OF THE ORIENT" AND HER FAMILY.

(See Young Women's Department.)